

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Saturday, December 9. 1705.

I Have touch'd a little at the Present Happy Union, which puts such a Face of Valour and Success upon our Publick Affairs; I wish I had Words to Express the various, vast, and most extraordinary Advantages of it, that I could make our People sensible what Happy Prospects it gives them, and what future joyful Births, are in the Womb of this Fruitful Generating Parent.

To see, *first*, The Members of the House of Commons Unite, Unanimous in their Publick Business, and particularly in the unusual dispatch of it; no Heats, no Feuds, no Party-struggles, at least no visible or considerable ones, no Dangerous Experiments interrupt their Councils; the Nations Business goes on Calmly and Quietly, as such Business should go on; the Furious Storm of Parties seems to be laid, the Tempests are over, that have so long Shipwreck'd the

Nation, and the House, like Prudent Managers, are Repairing the Breaches, and recovering the Damages! Heaven Succeed their just Endeavours in so needful a Work, and open their Eyes, to see how much more grateful both to God and Man, such a Healing Pacifick frame appears, than the Eternal Clamour of Parties, which harra's'd this Nation, but a few Months ago.

The next and yet more pleasing Prospect, Presents it self in the unexpected Conjunction of the two Houses; that instead of Jarring Addresses, Clashing Conferences, Contrary Assertions, Jealousies, Feuds, Misunderstandings, ill Treatment of one another, and at least Breach of Respect, invading Privileges, Incroaching upon Customs of each other, and a Thousand other nameless Picques and Quarrels, which serv'd to make Knaves Laugh, and Honest Men that Lov'd their Country, Mourn; We have now Mes-

sages to to each other, to join in their Addresses to the Queen, and Blanks left for one another to fill up; here are no Amendments to Confer about, or Votes, adhere or not adhere; but Peace and Harmony prevail, to the General Joy of the whole Nation, and of all those Nations Abroad that wish us well.

Still to carry this higher; Not only so, but these two Conjunct United Bodies have a Tripple Union, and that is to their Head; what the Queen desires they own to be reasonable, and hasten to Grant; what they desire, the Queen thanks them for, and immediately Directs; when an Address comes to Her Majesty from her People, we see no Summoning the Judges together, to Examine, whether Her Majesty can Lawfully Grant it, or can Lawfully deny it; a general level of Courtesie and Kinkness squares the whole Face of things. The Queen so far from asking Money for Misapplications, and Misappropriations, that Her Majesty strains, even her own needful Revenues to Aid the Rest, and thus pays more than her share, to Ease the Nation of the Burthen of the War, and convince her People, how willingly she would Ease them of it all.

The People, satisf'd in the Prrudence, Justice, and Care of Her Majesty, with her Royal Tendernefs of them, in the Matters of Expence; the Reluctance with which Her Majesty demands Supplies, how entirely her Majesty resigns all Taxes, to their proper appropriated Uses, and the Managers of them to the Law, are entirely easie under the Pressure of their Taxes and the Great Indentures the War makes, both in their Trade and Estates; and being fully convinc'd of the Justice and Honour of their Sovereign, they readily Grant, and Chearfully pay, whatever is requisite to the Publick Defence.

The Harmony of these things, as the Nations present Felicity, it Sweetens the many bitter Draughts we take down by Force in the Disappointments, Crosses, and Miscarriages of the War; the Losses and Havock, War, Tempests, Hurricanes, Earthquakes, and all the Devastations of

Men, and Nature, upon our Trade and Estates.

Pardon, me Reader, that I make here one Enquiry, both for our own Edification, and some Gentlemens particular Instruction; and they that will examine farther into it, shall have my Company in the search when they will.

We are told, and have all the Reason in the World to believe it, that our Old Progenitors, Adam and Eve, when *Inhabiting the Garden of God*, they continued in Obedience and Innocence, Maintain'd a Heavenly Harmony of Affections one among another; a Union of Souls, a Peace, and a Refined Abstracted Love, that I do not pretend to describe, and which the Learned Sublime *Milton*, is very large in Expressing.

But 'tis my Obliervation, as soon as these two Happy Creatures fell from the Rectitude of their Lives, and so by Consequence of their Souls, the Effect was plain; AS SOON AS THEY SINN'D THEY FELL OUT.

Many Useful Observations occur from this Note, if I was to Preach upon the Subject; but not being Qualifi'd for that Sacred Work, I only Note what is to my Purpose, and have the Text again on my side, *Only of Pride (or Sin) cometh Contention*.

My Enquiry therefore from this Observation is this; Why does our Publick People agree thus, whence is all this Harmony? How comes it to pass, that the Commons in Parliament go on with so much Unusual Unanimity and Agreement; that the Heats and Differences of the last Houses are sunk, quieted and dispers'd; that all things are carry'd with Temper, Calmness, and Moderation? How come the Lords and Commons to Agree, join in Publick Addresses, go hand in hand in the Nations Business again? Whence comes the Queen, Lords, and Commons to be all of a piece, and a general Harmony run through all their Proceedings? The Case is plain, they are all come to themselves, a Rectitude of Action makes an Agreement, when Men do well they

they can easily agree ; Meekness, Gentleness, Easiness to be entreated, Justice, Right, and Law, these things have all a natural Propensity to Peace and Harmony ; Men can all go hand in hand when they go right, and when they do well ; if they fall out, 'tis when they Sin : for of Pride comes Contention : Harmony is the Effect of a Heavenly Influence, for Peace is from above : 'Tis the Attendant upon Justice and Truth, 'tis the Companion of good Designs, and a Consequence of honest Meaning.

When Men fall out, 'tis because they have various Projects, such as their own evil Genius dictates, *be it Tacking, or the like* ; which being born of Hell, the Fountain and Center of Strife and Disorder, retains its Nature, and spreads the Venom of a Contentious Spirit over all the World.

If we were to examine all the Subjects of our Party-Clamours in these last few years of our unhappy Broils, all the Debate has been to pull one another down, to thrust one another out of the Saddle ; to Dethrone one Tyranny to erect another, the Consequence of which has been eternal Struggles of Parties, and the Contention about the Question has always been,

Who shall the Power of doing ill possess ?

This has been all along demonstrated in that, let what Party will be uppermost, the Politick Sham went on ; the poor People were the Sufferers.

They only chang'd their Masters, not their Chains.

The People of these Nations in all these Cases have been the Sacrifices ; whoever has come to possess that we call Power, they have been oppress'd, the Burthen had always lain upon poor *Issachar*, he is the Ass Couchant.

And how comes it to be otherwise now ? why do not Parties make Havock of the Peoples Liberty ; Favourites Engross Bounties ; Ministers raise Great Fortunes, and Courtiers spoil the People ? The Reason's plain ; Power and Justice kiss each other ; the Crown espouses the People, and the People the Crown ; Righteousness is in the Gate, and Oppression cannot enter—— This makes Parliaments join to Address,

and Queens readily grant ; one consents to it, but the other Anticipates in Giving.— The Reason's plain, all join in the End, and how should they differ in the Means ? all aim at the Publick Prosperity, Wisdom knows what Honesty designs ; Power protects Innocence ; Justice is exercis'd in Defence of Truth, in that they all agree because all do well.

Nay, their very agreeing too is a Demonstration of their doing well ; there is very rarely any Harmony in doing ill ; Men never agree long in doing Mischief, nor is it possible in our Case, unless all were tainted ; for this is an effectual Bar. 'Tis true, Knaves may, from the Convictions of Reason as well as Conscience, agree with honest Men, and join with their Measures ; but honest Men can never agree with them ; it is impossible, it would contradict the Nature of the thing ; they could no longer contain to be honest Men, they must dissent. This is one effectual Breach of Harmony, when Men deviate from Justice and Honesty, when they erect Parties—— Intrests, and pursue themselves, then the furious Measures of Men, byas'd by Pride and all manner of Crimes, come in play, and nothing must be expected, but what is suitable to its Passions, Projects, dangerous Experiments, and the like.

To agree, is the Effect of a Restitude of Measures, and a Restitude of Principle ; for the first is seldom found without the last. Men generally take wide and excentrick Steps in prosecuting secret dark Designs, the ways of Honesty are all laid out in straight direct Lines, pointing fairly at their discovered end, *viz.* Justice and Truth——

There is no need of Intrigue and Cabal-Party, and Combination to carry them, it only wants that all Men should pursue the same just End, and they would immediately concur in the Means : Honest Designs pursued with Wise Consultations, would direct all Men the same way, there would be Harmony in the Proceedings, Men would all go Hand in Hand, if their Actions were right, and there wants nothing to make a Universal Peace in the World, but a General Restitude of Principle ; to have all Men

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Honest would be at once to make them all Friends.

'Tis true, honest Men may differ in the means, tho' they aim at the same end, but they would never differ, so as to destroy the end; wheaever they discovered their Mistake, they would rejoin their Reason, and seeking only Truth and Right, they would of Course come in to the General Road of it at last, and in the mean time there would be no fatal Shocks, nothing Destructive of the General Interest wilfully practis'd on either hand.

The Conduct of the rest depends upon Trick, Sham, and Sharping. 'Tis all Intrigue and Artifice, the Effects of human Policy; the Lines are oblique, and of all sorts of indirect Angles, confus'd and conceal'd; their ways are full of Darknes, and tend to it in General.

From Hence come Division of Councils, prring of Interests, Dissentions, Wrath, Strife, Envyings, Contention, and every evil Work.

I could enlarge on this Subject, but think 'tis needless; the Substance of the whole is this, That the present Harmony of the Government proceeds from, and is a very happy Demonstration of a clear regulated Rectitude in both the Motions and Designs of the whole, that the General Good is singly at the Bottom of all their Designs, for without that it would be impossible they could so unanimously concur.

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